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This account of a summer buffalo hunt illustrates the position of an individual in his relations to the remainder of the village. As a young man first assisting in a summer buffalo hunt he received his training from those older and more experienced; he advanced by degrees, and his responsibilities increased until, as leader of the village when on the hunt, he was responsible for the well-being of the entire village group of which he was a part. It will be shown in the pages that follow that whereas an individual would, in one situation be the leader over his entire village, in other situations he would be a follower and others would be responsible for the group's success.

Men specialized in certain activities. Whereas some were leaders of buffalo hunts, fish-trapping, war expeditions, or various ceremonies, others specialized as singers, painters, arrowmakers, or storytellers. In Mandan society, a man or woman seeking information, however trivial, was expected to make a payment for the information acquired. Persons possessing unique information and techniques were highly regarded, and it would have been considered ill mannered to adopt another's skills without at first paying for that right, however well the individual may have been able to perform without this paid training. One was also said to be inviting bad luck by practicing arts for which payment had not been made.

Payment for training was so highly developed in Mandan society that a young woman assisting her mother in the making of clay pots would prepare a simple feast to which the females of the household were invited in order to receive the right to assist in the making of pots and to make vessels of her own after her mother had died. Within the family group the payments were usually insignificant so far as the value of the goods was concerned. It was felt that the small payment in goods expressed the young woman's respect for her mother. The Mandan also believed that payments expressed societal values. The mother would explain each step in pottery-making, the selection of the clay and grit, the molding of the mass, the introduction of decorations, and the drying and baking of the vessels. Mandan vessels had a variety of decorations, and the person buying the right to make pottery acquired only the right to employ such decorations as the mother had a right to use. If she wished to

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Wolf as payment for his services to these birds in the sacred myth. According to tradition, only those who had purchased the right made arrows. Arrowmaking techniques were taught by certain bundle-owners. It is highly improbable that any living informant at the time this study was made was able to enumerate all bundles with arrowmaking rights. At least the following, which is no doubt only a partial list, had arrowmaking rights: Eagle-trapping; Big Bird; Snow Owl; and Woman Above bundles. All of these bundles were associated with birds of prey.

The belief was that certain men were arrowmakers in early times and that those in need of arrows bought their supply. People without the rights were not allowed to stand around when arrows were being made. Incidentally, pottery-making was also a secret art, and the women bought the rights and knowledge in the techniques of their mothers or clanswomen, using only such designs as they were instructed to make. There was a song to the arrows and another when approaching the thicket where the shafts were secured. The stone tips were believed to have been first secured from the beavers.

The buffalo-calling rites were performed during the winter and were initiated by a young man dreaming of the buffaloes. Woman Living in Dog Den Butte (Buffalo Woman) had said in the myth, "In the future, when any Indian thinks of me, he must make offerings to me and give his wife to the one who is head of this medicine."

The three officers in the ceremony were (1) the bundle-owner and his wives, who sat to the left side near the head of the lodge and were the singers; (2) a woman impersonating Woman Living in Dog Den Butte, who wore a buffalo robe with hair side out and had sage and magpie tail feathers in her hair, her place being at the head of the lodge; and (3) a man impersonating the brothers who lived in Dog Den Butte; he had red marks painted on his skin indicating the kinds of wounds a man could receive in battle, and his place was on the right side of the lodge near the door.

The Okipa lodge was used for the ceremony. After a young man had made the vow, robes and other goods were accumulated for the ceremony. A man received help from his wife, brothers, sisters, clan brothers and sisters, and the people of both his